THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Let gratitude for the past inspire you with trust for the future. Be persuaded, timid soul, that God has loved you too much to cease loving you. Do not distrust Him. Remember that He is the Father of mercies and the God of all consolation. He sometimes takes away His consolations from us, but His mercy ever remains."

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THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES.

BY PROFESSOR GEORGE FREDERICK WRIGHT, D.D., LL.D., OBERLIN COLLEGE, U.S.A.

(*Continued from page 758.*)

THE HITTITES.

In Joshua 1: 4, the country between Lebanon and the Euphrates is called the land of the Hittites. In II. Sam. 24: 6, according to the reading of the Septuagint, the limit of Joab's conquest was that of "the Hittites of Kadesh," which is in Coele Syria, some distance north of the present Baalbeck. Solomon is also said to have imported horses from "the kings of the Hittites"; and when the Syrians were besieging Samaria, according to II. Kings 7: 6, they were alarmed from fear that the king of Israel had hired against them "the kings of the Hittites." These references imply the existence of a strong nation widely spread over the northern part of Syria and the regions beyond. At the same time frequent mention is made of Hittite families in Palestine itself. It was of a Hittite (Gen. 23: 10) that Abraham bought his burying-place at Hebron. Bathsheba, the mother of Solomon, had been the wife of Uriah the Hittite, and Esau had two Hittite wives. Hittites are also mentioned as dwelling with the Jebusites and Amorites in the mountain region of Canaan.

Until the decipherment of the inscriptions on the monuments of Egypt and Assyria, the numerous references in the Bible to this mysterious people were unconfirmed by any historical or other authorities, so that many regarded the biblical statements as mythical and an indication of the general untrustworthiness of biblical history. A prominent English biblical critic declared not many years ago that an alliance between Egypt and the Hittites was as improbable as would be one at the present time between England and the Choctaws. But, alas for the over-confident critic, recent investigations have shown, not only that such an alliance was natural, but that it actually occurred.

From the monuments of Egypt we learn that Thothmes III. of the eighteenth dynasty, in 1470 B.C., marched to the banks of the Euphrates and received tribute from "the Greater Hittites" to the the amount of 3,200 pounds of silver and a "great piece of crystal." Seven years later tribute was again sent from "the king of the Greater Hittite land." Later, Amenophis III. and IV. are said, in the Tel el-Amarna tablets, to have been constantly called upon to aid in repelling the attacks of the Hittite king, who came down from the north and intrigued with the disaffected Canaanitish tribes in Palestine; while in 1343 B.C., Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful, and came near losing his life in the attempt, extricating himself from an ambuscade only by most heroic deeds of valor. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given in marriage to Rameses.

The Assyrian monuments also bear abundant testimony to the prominence of the Hittites north and west of the Euphrates, of which the most prominent state was that with its capital at Carchemish, in the time of Tiglath-pileser I., about 1100 B.C. In 854 B.C. Shalmaneser II. included the kings of Israel, of Ammon, and of the Arabs, among the "Hittite" princes whom he had subdued, thus bearing most emphatic testimony to the prominence which they assumed in his estimation.

The cuneiform inscriptions of Armenia also speak of numerous wars with Hittites, and describe "the land of the Hittites" as extending far westward from the banks of the Euphrates.

Hittite sculptures and inscriptions are now traced in abundance from Kadesh, in Coele Syria, westward to Lydia, in Asia Minor, and northward to the Black Sea beyond Marsovan. Indeed, the extensive ruins of Boghaz-Keui, seventy-five miles southwest of Marsovan, seem to mark the principal capital of the Hittites. Here partial excavations have already revealed sculptures of high artistic order, representing deities, warriors and amazons, together with many hieroglyphs which have not yet been translated. The inscriptions are written in both directions, from left to right, and then below back from right to left. Similar inscriptions are found

in numerous other places. No clue to their meaning has yet been found, and even the class of languages to which they belong has not been discovered. But enough is known to show that the Hittites exerted considerable influence upon the later civilization which sprung up in Greece and on the western coasts of Asia Minor. It was through them that the emblem of the winged horse made its way into Europe. The mural crown carved upon the head of some of the goddesses at Baghaz-Keui also passed into Grecian sculpture; while the remarkable lions sculptured over the gate at Mycenae are thought to represent Hittite, rather than Babylonian art.

It is impossible to over-estimate the value of this testimony in confirmation of the correctness of biblical history. It shows conclusively that the silence of profane historians regarding facts stated by the biblical writers is of small account, in face of direct statements made by the biblical historians. All the doubts entertained in former times concerning the accuracy of the numerous biblical statements concerning the Hittites is now seen to be due to our ignorance. It was pure ignorance, not superior knowledge, which led so many to discredit these representations. When shall we learn the inconclusiveness of negative testimony?

THE TEL EL-AMARNA TABLETS.

In 1887 some Arabs discovered a wonderful collection of tablets at Tel el-Amarna, an obscure settlement on the east bank of the Nile, about two hundred miles above Cairo and about as far below Thebes. These tablets were of clay, which had been written over with cuneiform inscriptions, such as are found in Babylonia, and then burnt, so as to be indestructible. When at length the inscriptions were deciphered, it appeared that they were a collection of official letters, which had been sent shortly before 1300 B.C. to the last kings of the eighteenth dynasty.

There were in all about three hundred letters, most of which were from officers of the Egyptian army scattered over Palestine to maintain the Egyptian rule which had been established by the preceding kings, most prominent of whom was Tahutimes III., who flourished about one hundred years earlier. But many of the letters were from kings and princes of Babylonia. What surprised the world most, however, was that this correspondence was carried on, not in the hieroglyphic script of Egypt, but in the cuneiform script of Babylonia.

All this was partly explained when more became known about the character of the Egyptian king to whom the letters were addressed. His original title was Amenhotep IV., indicating that he was a priest of the sun god who is worshipped at Thebes. But in his anxiety to introduce a religious reform he changed his name to Aken-Aten,—Aten being the name of the deity worshiped at Heliopolis, near Cairo, where Joseph got his wife. The efforts

of Aken-Aten to transform the religious worship of Egypt were prodigious. The more perfectly to accomplish it, he removed his capital from Thebes to Tel el-Amarna, and there collected literary men and artists and architects in great numbers and erected temples and palaces, which, after being buried in the sand with all their treasures for more than three thousand years, were discovered by some wandering Arabs twenty-two years ago.

A number of the longest and most interesting of the letters are those which passed between the courts of Egypt and those of Babylonia. It appears that not only did Aken-Aten marry a daughter of the Babylonian king, but his mother and grandmother were members of the royal family in Babylonia, and also that one of the daughters of the king of Egypt had been sent to Babylonia to become the wife of the king. All this comes out in the letters that passed back and forth relating to the dowry to be bestowed upon these daughters and relating to their health and welfare.

From these letters we learn that, although the king of Babylon had sent his sister to be the wife of the king of Egypt, that was not sufficient. The king of Egypt requested also the daughter of the king of Babylon. This led the king of Babylon to say that he did not know how his sister was treated; in fact, he did not know whether she was alive, for he could not tell whether or not to believe the evidence which came to him. In response, the king of Egypt wrote: "Why don't you send some one who knows your sister, and whom you can trust?" Whereupon the royal correspondents break off into discussions concerning the gifts which are to pass between the two in consideration of their friendship and intimate relations.

Syria and Palestine were at this time also, as at the present day, infested by robbers, and the messengers passing between these royal houses were occasionally waylaid. Whereupon the one who suffered loss would claim damages from the other if it was in his territory, because he had not properly protected the road. An interesting thing in connection with one of these robberies is that it took place at "Hannathon," one the border towns mentioned in Josh. 19:14, but of which nothing else was ever known until it appeared in this unexpected manner.

Most of the Tel el-Amarna letters, however, consist of those which were addressed to the king of Egypt (Amenhotep IV.) by his officers who were attempting to hold the Egyptian fortresses in Syria and Palestine against various enemies who were pressing hard upon them. Among these were the Hittites, of whom we hear so much in later times, and who, coming down from the far north, were gradually extending their colonies into Palestine and usurping control over the northern part of the country.

About sixty of the letters are from an officer named Rib-addi, who is most profuse in his expressions of humility and loyalty,

addressing the king as "his lord" and "sun," and calling himself the "footstool of the king's feet," and saying that he "prostrates himself seven times seven times at his feet." He complains, however, that he is not properly supported in his efforts to defend the provinces of the king, and is constantly wanting more soldiers, more cavalry, more money, more provisions, more everything. So frequent are his importunities that the king finally tells him that if he will write less and fight more he would be better pleased, and that there would be more hopes of his maintaining his power. But Rib-addi says that he is being betrayed by the "curs" that are surrounding him, who represent the other countries that pretend to be friendly to Egypt, but are not.

From this correspondence and from letters from the south of Palestine, it is made plain that the Egyptian power was fast losing its hold of the country, thus preparing the way for the condition of things which prevailed a century or two later, when Joshua took possession of the promised land, and found no resistance except from a number of disorganized tribes then in possession.

In this varied correspondence a large number of places are mentioned with which we are familiar in Bible history, among them Damascus, Sidon, Lachish, Ashkelon, Gaza, Joppa, and Jerusalem. Indeed, several of the letters are written from Jerusalem by one Abd-hiba, who complains that some one is slandering him to the king, charging that he was in revolt against his lord. This, he says, the king ought to know is absurd, from the fact that "neither my father nor my mother appointed me to this place. The strong arm of the king inaugurated me in father's territory. Why should I commit an offense against my lord, the king?" The argument being that, as his office is not hereditary, but one which is held by the king's favor and appointment, his loyalty should be above question.

A single one of these Jerusalem letters may suffice for an illustration:

"To My Lord the King:—Abd-hida, your servant. At the feet of my lord the king, seven and seven times I fall. Behold the deed which Milki-il and Suardata have done against the land of my lord the king—they have hired the soldiers of Gazri, of Gimti and of Kilti, and have taken the territory of Rubuti. The territory of the king is lost to Habiri. And now, indeed, a city of the territory of Jerusalem, called Bit-Ninib, one of the cities of the king, has been lost to the people of Kilti. Let the king listen to Abd-hiba, his servant, and send troops that I may bring back the king's land to the king. For if there are no troops, the land of the king will be lost to the Habiri. This is the deed of Suardata and Milki-i * * * [defective], and let the king take care of his land."

The discovery of these Tel el-Amarna letters came like a flash of lightning upon the scholarly world. In this case the overturning of a few spadefuls of earth let in a flood of light upon the darkest

portion of ancient history, and in every way confirmed the Bible story.

As an official letter writer, Rib-addi has had few equals, and he wrote on material which the more it was burned the longer it lasted. Those who think that a history of Israel could not have been written in Moses' time, and that, if written, it could not have been preserved, are reasoning without due knowledge of the facts. Considering the habits of the time, it would have been well nigh a miracle if Moses and his band of associates coming out of Egypt had not left upon imperishable clay tablets a record of the striking events through which they passed.

(*To be continued.*)

ADAM'S JOY.

THE "Fall of Adam," as viewed by many of the Christian sects, reveals a wonderful concord of doctrine, the main fact in evidence in all their views being—that they are all offended in Adam.

But more wonderful is the truth which "Mormonism" reveals concerning this vital religious issue, *i.e.*, "that Adam received two commandments, one greater than the other, each with adverse results, one of which must be broken." Adam acted sagaciously, inasmuch as he, "of the two evils chose the lesser," and the result is pleasing to Almighty God. He received of God the commands to "multiply, and replenish the earth," and, also, that he should not eat of the "tree of knowledge of good and evil." God's offer to Adam was given that he might in this vital issue exercise the Divine gift of free-will. In this wise he brought about his own metamorphosis. Without previous power of eternal progression, he became head of a race, and commenced upon his pilgrimage toward perfection.

The caption at the head of this short article is "Adam's Joy." That Adam did rejoice in the step he had taken is true. The "plan of the ages" has ever been before the mind of the Creator, and I believe that ever since "the morning stars sang together, and the sons of God shouted for joy," that there has been no hitch or slip in the working of that great plan. Adam was conscious that he had taken the right step and he blessed God because of his transgression. (Pearl of Great Price, Moses 5: 10.)

Mistranslation figures largely in the conception of "the fall" had by the world at large. For instance, Genesis 6: 6th verse, reads—"And it repented the Lord that He had made man on the earth, and it grieved him at his heart." This verse of Genesis credits God with having made a mistake; and, admitting that, argues against His attribute of Omniscience. Modern revelation only has been able to supply the corrective, viz.: that "it repented Noah," and *not* God, "and his heart was pained." (Pearl of Great Price, Moses 8: 25.)

That the heart of Adam exulted in joy we can not for one moment doubt when we, even as he, come to realise how stupendous is the plan of creation. The "Ancient of Days" gained a knowledge whilst in communion with His Maker, which enabled him to view the consummation of God's plan, and so rejoice.

The doctrine of "Mormonism," viz., "Adam fell that man might be," is repulsive to many sectarian teachers. Why this should be so I do not know. With the doctrine of the undefiled gospel against speculative argument, I think it is easy for us to prove, that is, to the reasonable-minded, that we hold the "point of vantage." For, from whatsoever platform, apart from this, we view this mighty problem, we end "in wandering mazes lost." That "*the Lamb was slain before the foundation of the world* is almost universally taught, and yet, if you say that the "Fall of Adam" was anything but a monstrous error, you are banned as being altogether beyond the pale of civilization.

Let us consider for a moment the cause of Adam's joy. He was honored above many "of the sons of God," inasmuch as he was selected by his Father in heaven to be the progenitor of a world of mortal beings. He rejoiced in the procreation of man.

With the aid of the Spirit of God, he was able to see far into the future and to learn of the salvation prepared for him and his progeny. He rejoiced in the spirit and did prophecy that again in the flesh should he see God. Then again did he rejoice in the helpmeet with which God had endowed him. Can we picture to ourselves the "Mother of Mankind?" A being of untarnished beauty, of a loveliness as superb as the new blown lily of virgin sweetness, her face aglow with the anticipation of sacred motherhood.

"Adam fell that man might be," and in his "being" gain an exaltation in eternal kingdoms—"Man is that he might have joy"—and Christ died that that joy might be full.

Gateshead-on-Tyne. AUBREY PARKER.

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

Did he live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt?

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

ERNEST CROSBY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 8, 1910.

MARKS OF IDENTIFICATION.

THERE are some things connected with the preaching of the gospel that seem to be so plain that a wayfaring man though a fool could not err therein, yet they need frequent repeating. Among these things is an answer to the question, "How can I know that the Church you represent is really the Church of Christ? What is there about it analogous to the Primitive Church by which I may identify it?" The elder knows what a scope of territory the answer to that question would involve, so his faculties are exercised to formulate a concrete exposition that may be readily grasped by the man of little leisure.

The fact that this Church is everywhere spoken against causes the mind to hark back to the days when Paul was approached by the Jews in Rome with a desire to know more of the sect called Christians. They said: "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." (Acts 28:22.) "But," the enquirer will say, "the fact that your Church is everywhere spoken against doesn't establish its relationship to the Church Paul belonged to. Other denominations are spoken against. The Catholic Church has passed through many sieges of oppression, likewise the Protestant divisions. It was evil speaking and persecution that drove the Pilgrim Fathers to the shores of the New World. Nearly all organized reforms are spoken against at the time of their inception."

We present another feature. We say that in the days when God's Spirit directed affairs in the Church, the promise was given that all believers were to be entitled to certain miraculous manifestations of the power of that Spirit. Among them were these: "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16: 17, 18.) The enquirer is ready with his objections. "That doesn't prove your claim to exclusive recognition as the Church of Christ. The Catholics even to this day claim the presence of miracles in their church. Numerous sects have sprung into existence through the evidence of things supernatural in men and women claiming these gifts of the Spirit. Why, only last May there was a convention of religionists held

in Sunderland, which, to quote from the report of the conference, 'embraced people of all creeds, home and foreign, but all believers in faith-healing, speaking in tongues, and the speedy coming of the Millennium.' And Christ, Himself, forewarned the people that 'there shall arise false Christs, and false prophets, and shall shew great *signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect.' And He has said, further, that though they perform their miracles in His name, yet will He repudiate them at the last day unless He has given them authority. Read Matthew 7: 22. 'Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.'"

It is plain that we shall have to come to an understanding with this objector before we go any farther. We admit that this Church may not have a monopoly of persecution, nor of signs and wonders, of the gifts of healing by the operation of faith, etc., but we distinctly wish it understood that we do not *lack* any of these things. We do not for one moment argue that the Christian churches are devoid of every grace or grain of truth. On the contrary, we believe they do possess some elements of real Christianity, otherwise they would not have endured the opposition they have thus far encountered. But, there is this vital difference between them and the Church of Jesus Christ of Latter-day Saints, established by the Savior Himself: we possess *all* the graces and blessings of Primitive Christianity, while they have them piecemeal, distributed among them, one thing here and another there, but in no single instance do they have enough to constitute a perfect complement of the "body" of Christ. The hand is a necessary part of the body, and no body would be complete without it, but a hand detached from the body would be of very little use. So with the head, the arms, the feet and the legs; if they are not joined together and working harmoniously there is no life in the body and no development. The members are disengaged from the vital life-giving center and very naturally wither away. If we lack any of the parts or embellishments that go to make up the perfect body of Christ, we cannot consistently claim to be His Church. With this understanding we should be able to proceed with our analogy uninterruptedly.

In early Christian days, Saul of Tarsus, deeply spiritual in his nature, received a heavenly manifestation in which he beheld the Son of God, and was ever thereafter found preaching for the Cross and *against* all other doctrines or churches, declaring that through revelation from God he had learned how they had all gone astray: that instead of many faiths and doctrines, there was "One Lord, one faith, one baptism, one God, and Father of all." It mattered little to him that scores of sects warred over vain and

obscure points of doctrine, each one seeking to be as different as possible from the other, yet all claiming one source of inspiration. He spoke boldly for the *one* Church and an exclusive doctrine. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." That shows the attitude of St. Paul, whom all denominations of Christians seek to honor in shrine and temple, while they ignore his burning words.

In these latter-days, Joseph Smith, deeply spiritual and carefully reared in a devout Christian home, saw a vision and beheld the Son of God. From that day onward during his short life he proclaimed the fact that when he received this miraculous manifestation, no Church approved of Christ was to be found on earth. It was made known to him through revelation from God that the churches had all gone astray; that they had departed from the simple ways of truth and were "turned unto fables," preaching for doctrine the commandments of men. Like Paul of old, he saw a vision and no one could convince him to the contrary And like Paul, he delivered the message fearlessly, braving the world's wrath and finally, even as that ancient apostle, sealed his testimony with his blood. Isn't there something close kin to common identity in these lives and missions?

The Apostle Paul said: "For every high priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins. * * * And no man taketh this honor unto himself, but he that is called of God, as was Aaron." And he had scant regard for any authority which had not been obtained in the manner thus prescribed, for we read of him that when he found men in Ephesus claiming membership through baptism, he enquired after the authority by which they had been baptised. And when he learned the truth, he baptised them over again as if they never had accepted a previous baptism. He naturally decried an assumption of authority which even the Christ would not presume to take upon Himself. "So also Christ glorified not Himself to be made an high priest; but he that said unto him. * * * Thou art a priest forever after the order of Melchisedec."

When Joseph Smith arose as a prophet and teacher, there was just as much excuse for men arrogating to themselves priestly privilege as there is to-day or ever has been. But he had regard to the order that prevails in God's kingdom, and refrained from rushing in "where angels fear to tread." God said through a prophet of old, "No man taketh this honor unto himself," and Joseph believed the words. Authority to act in heavenly things has always been a sacred matter, one which God has jealously guarded. So the modern prophet sought and obtained his commission through the medium of revelation, even as Aaron. This done, he could say with Paul, "I neither received it of man, neither was I taught it,

but by revelation of Jesus Christ." Paul and Joseph appear to have moved in much the same spiritual atmosphere.

These are but a few items, still they show in part how closely related the two dispensations are in vital points. When we follow the likeness to the extent of considering doctrines and organization and purposes, there can remain little, if any, doubt in the minds of truth-seekers that the Church of Jesus Christ of Latter-day Saints is truly a perpetuation of the Church of Christ set up in the meridian of times.

Just one more item and we shall close this merely suggestive outline. The following is a quotation from *Liahona*, of July 3rd, 1909, from the pen of Elder Nephi Anderson. To our mind it emphasizes the striking parallel between the conduct of affairs in Christ's Church anciently and the same Church in latter days:

"Reports coming from the various missions tell about the elders in many parts traveling as did the apostles of old, without purse or scrip. This should be an evidence to sceptics that the elders of the Church of Jesus Christ of Latter-day Saints are following the pattern outlined by the Master. As evidence of this, note that after Jesus had called His disciples, the historian says: 'These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire.' (Matt. 10:5-10.)

"These men were blessed beyond measure and came back rejoicing and testifying that the power of God had been manifested through them.

"Again he sent others out and them he called seventy. The same commission was given to them that had been given to the twelve; and through them the same power was manifest, for, said they, 'Lord, even the devils are subject unto us through thy name.'

"Joseph Smith came in a day when it was said: 'Miracles are done away, and are no longer needed.' But being instructed of the Lord he called about him disciples and sent them out two and two and commanded that they should take no thought of the morrow, nor how they should be clothed or fed. They went forth as instructed and great power was shown through them unto the confounding of false doctrines, the establishing of righteousness, and the baptizing of many souls into the kingdom of God. The sick were healed and the signs followed the repentant believer.

"The early missionaries to Great Britain were given wonderful

power and manifestations through the Spirit of the Lord. Although they were poor as pertaining to this world's goods the Lord did many marvelous miracles through them, and as was the case in the days of the Savior, these miracles were performed after the religious teachers had told their followers all such things had been done away. Wherever the elders have traveled they have met with phenomenal success. And this can be attributed to the fact that they are following the counsel of the Master. We can remember when we have proved the truth of the words of the Master, 'You shall not go hungry, neither athirst.' We can remember when it appeared like every man's hand was against us, when all the powers of darkness seemed to be seeking our destruction. After all our efforts had failed the Lord opened our way and made our paths plain.

"O, how merciful is our Father and how abundant his blessings! When we follow his lead and obey his counsel how manifest is his power through us and for us!"

S. N. L.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home December 3rd, 1910, per s.s. *Arabic*: From Great Britain—Christopher Boynton, A. M. Baxter, W. T. Glenn, John E. Layne. From Switzerland and Germany—Lawrence B. Caine. They were accompanied by one emigrant.

Baptisms.—A baptismal service was held at Bath Lane Baths, Leicester (Nottingham conference), November 19th, 1910, at which four persons were baptised, Elder James Palmer officiating.

There was a baptismal service on November 25th, 1910, held in the Heywood Public Baths (Manchester conference), at which four persons were baptised by Elder S. Oliver Bryson and J. Edmond Whittle.

District Meeting.—At the urgent solicitation of the people of Sacriston, Durham County (Newcastle conference), another district meeting was held there Sunday, November 20th, 1910. Characteristic phases of "Mormonism," Divine authority, and conditions of the religious world at the advent of Christ, and of Joseph Smith, were treated upon by President Joseph W. Clark, Elders J. Ernest Beal and Ben. A. Critchlow, respectively. Beautiful and appropriate musical numbers were given at each meeting by Sister Flora Ridge of Middlesbro'.

Elders Address Men's Adult School.—Elder Woolford of the Birmingham conference reports that he and Elder William Leary were

invited to attend the Men's Adult School at Daventry on November 20th, 1910. Elder Leary spoke, choosing for his subject, "A Modern Prophet." There were about sixty men present, and as many of them expressed a desire to hear more of this great latter-day work, the chairman arranged to have the matter carried over until another session, when more time would be available for discussion. They were seemingly very much interested.

The Nelson Street, Birmingham, Early Morning School was again addressed by President T. F. Greenwood of the Birmingham conference, Sunday morning, November 27th, 1910. There was present a representative class of men, who listened attentively to the speaker, who was introduced by Mr. Robert H. Best, president of the school. Elder Greenwood spoke on Revelation, and tersely quoted from Scripture to show that there is no logical reason why we should not have prophets upon the earth in these latter days, as well as in former days, through whom the Lord communicates with His children. Cited this as one distinctive difference between the gospel of Christ as promulgated by the Latter-day Saints, and that taught by the various sects throughout the world to-day, who no longer believe that the Father speaks to His children by revealing His mind and will to them. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

Encouraging News from Dover.—Brother and Sister Benjamin and Lily Bitton write from Dover as follows: "Dover is the key of England. So well fortified is it that it may be considered impregnable. We dread no invasion. So secure do we feel that notwithstanding the war scares that now and then charge the political atmosphere of the country, we can sleep in peace. Religiously likewise, the Established Church seems impregnable, so well established is it here and so well represented that nonconformity exists on suffrage, and to a great extent becomes conformity to what might be termed 'Churchianity.' Nevertheless the gospel of Jesus Christ can surmount difficulties and finds its way into 'forbidden' places, and the Church has received from time to time many bright jewels from this sleepy, ecclesiastical and military-shadowed town. The elders have tracted here for some months and five baptisms have resulted. Many investigators have declared the message is true, but are not courageous enough to come out on the Lord's side, but the work done by the elders goes on. We have our little Sunday School, and hold our meetings in the Templar Hall, and the Lord blesses us although few come to the meetings. We have just had a visit from President Monson and Elders Coombs, Tuddenham, Gilbert, Nalder, Coburn, Darley and Anderson—quite a 'Mormon' invasion. We had two meetings, both very helpful, especially the remarks by the president in the evening meeting. They will be long re-

membered by those who heard them. It is quite apparent that lasting work is being done here. Those who have come into the Church are rejoicing in the truth brought by such men as Elders Anderson, Smith, Gilbert, etc. May God richly bless them all is our prayer in the name of Jesus Christ."

Successful Socials.—On Friday evening, November 11th, 1910, the saints and elders of the Paisley branch (Scottish conference) held a social in the Masonic Hall, 96 High Street, Paisley. A fine program was rendered, saints and friends taking part; also a dainty lunch was served. The attendance was very good, and all had an enjoyable time. The object of the social was to promote unity in the branch, and that friends and investigators might become better acquainted with the saints.

On Thursday evening, November 10th, 1910, the elders, saints and friends of the Glasgow and Paisley branches (Scottish conference) assembled in the South Side Masonic Temple, Glasgow, to pay respects to Elders Richard and James Brown, who have been honorably released from their labors in this conference. Elder Richard Brown has presided over the Glasgow branch for the past nineteen months. His labors have been most commendable, and greatly appreciated by all. A very fine program was rendered, both saints and friends taking part. At 9:15 p.m., there was an intermission in the program, and a very nice luncheon was served. The two departing elders were each presented with a fine Scotch rug as token of love and esteem from the saints and elders. The entire affair was a complete success, and all present felt that they had been more than repaid for coming out.

A very pleasant wedding reception was held at the Assembly Hall, Burnley (Liverpool conference), November 12th, 1910, in honor of Mr. and Mrs. Deen. Tables were set and tea served during the evening, after which a very interesting program was rendered. One hundred and fifty saints and friends were present.

The Relief Society of the Kidderminster branch (Birmingham conference) gave a concert, Monday evening, November 14th, 1910. A number of friends and investigators were present. Both saints and friends gave their services free. The proceeds were turned over to the Relief Society treasurer, to aid the poor and needy.

A very successful and entertaining social was held at the Latter-day Saints' Church, Oldham (Manchester conference) on Monday evening, November 14th, 1910, in honor of Elder David L. Pugh, who was released to return home. It was held under the auspices of the Oldham and the Rochdale branches conjointly, Elder Pugh having labored in both places. In behalf of the saints and friends of the two branches, Elder Pugh was presented with a beautiful set of knives and forks as a token of appreciation for his labors amongst us.

In honor of Elder Elmer H. Bailey, who was honorably released

and returned home November 17th, 1910, a goodly number of saints and friends of the Hull branch (Hull conference) met in a social gathering at Forester's Hall, Thursday evening, November 10th, 1910. After an enjoyable program and refreshments, the evening was spent in various games. Elder Bailey was presented with a stick pin as a token of love and esteem.

On Saturday, November 19th, 1910, the saints and friends of the St. Helens branch (Liverpool conference) enjoyed themselves in a social and tea in a large hall which was procured for the occasion. About seventy people spent the evening in feasting and in playing games. All expressed themselves as having had a good time. The party was to promote sociability in the branch.

On Wednesday evening, November 23rd, 1910, the members and saints of the Derby branch (Nottingham conference) gave a farewell social in honor of Elder Henry E. King, who has been released to sail for his home December 8th. Besides a splendid program being given, fruit and cakes were served.

On Saturday evening, November 26th, 1910, a farewell social was given Elder Christopher Boynton, who has been released to return home; also for one or more saints who are leaving for Zion. A high-class program, consisting of songs, recitations, solos and speeches was rendered, and all seemed to be very much pleased with the entertainment.

Saturday evening, November 26th, 1910, a social was given by saints and friends of the Walsall branch (Birmingham conference) in honor of Elder James Palmer. An interesting program was rendered, and light refreshments served. Elder Palmer labored in the Walsall branch during the early part of his mission. Later he was transferred to the Nottingham conference. Being released to return home, he sought to pay his many friends in Walsall a farewell visit. He was presented with a nice carving set.

A social was given November 26th, 1910, in the Trades Hall, Heywood (Manchester conference), in honor of Elder William S. Glenn, who is released to return home, and Sister Hilda Rimmer, who is emigrating to the United States. They were both given a present as a token of esteem. There were sixty-five persons present, and the time was spent in the rendition of a program and serving refreshments.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson III.—The Fall.

Text: We believe that men will be punished for their own sins, and not for Adam's transgression.—*Articles of Faith*, 2.

I. Our First Parents in Eden.

1. Man created in the image of God. (Genesis 1: 26; 5: 1; 9: 6; Col. 3: 10; James 3: 9 compare Heb. 1: 3; Col. 1: 15; II. Cor. 4: 4.)

2. Woman the companion of man. (Gen. 2: 18; I. Tim. 2: 13; P. of G. P., Moses 3: 18; 21-24.)
3. They are endowed with authority and power. (Gen 1: 28; P. of G. P., Moses 2: 28, and Abraham 4: 28.)
4. They receive commandments. (a) To people the earth (See references last given.) (b) To refrain from the fruit forbidden. (Gen. 2: 17; P. of G. P., Moses 3: 17.)
5. Their disobedience. (Genesis 3: 1-6; P. of G. P., Moses 4: 6-13.) (a) Eve, deceived by Satan, chooses to disobey the Lord's injunction. (b) Adam, though not deceived, elects to disobey the same. (I. Tim. 2: 14.)

II. Adam and Eve banished from Eden.

1. The cause—their disobedience as shown above.
2. The Lord's purpose. (a) In fulfillment of His just decree. (b) To afford time for repentance before the state of immortality could be attained. (c) In accordance with the plan of salvation. (See Gen. 3: 22-24; P. of G. P., Moses 4: 31; and especially B. of M., Alma 42: 3-5; and Doc. and Cov. 29: 42, 43.)

III. Result of the Fall.

1. Knowledge of good and of evil gained by experience.
2. Means of eternal progression secured to man. (See Gen. 3: 7-24; P. of G. P., Moses 4: 13-31, and especially 5: 10, 11.)

IV. The Fall Foreseen.

1. Shown in the divine purpose of peopling the earth with mortal beings endowed with free agency. (P. of G. P., Abraham 3: 24-26.)
2. And in the providing of a Savior for mankind. (P. of G. P., Moses 4: 1, 2; compare Abraham 3: 27, 28; Doc. and Cov. 29: 42; I. Peter 1: 19, 20; B. of M., Ether 3: 14.)

General reference: "The Articles of Faith," Lecture III. pp. 66-73.

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